preceding word is circulated that to-morrow X is to dance. On the day itself any kusiut sounds a pump whistle in the house where X lives. X says, "I have seen it before it is coming for me." X's father despatches an alk to summon the people. First the alk tells the uninitiated that someone, not mentioning the lad's name, has had some peculiar visitation. The uninitiated are regarded as being unable to see properly. Then the alk returns to X's house, from where he makes a round of all the houses, saying "Come and help the young man." All enter, the stalt m s taking their places, and the nusi m theirs. A kuiut says, "I want a siki to help X". (The profession of siki can be passed on by will from one incumbent to whomever he chooses as a successor.) Two ~~XIX~~ sikis take their places on either side of X in front of the stalt m s. They wear no masks but are clothed in cedar bark dance blankets and skins. The first siki dances and contorts himself in an amazing manner, and finally produces a crystal, apparently drawn from his stomach-----after more contortion he pretends to throw this across to the second siki, and falls down as if in a faint. The second siki apparently catches it and likewise falls down simulating fainting. After a few minutes the second siki produces his own crystal from his stomach, with the same elaborate contortion, and pretends to throw it to X, inreality palming it under his own cloak. This performance is twice repeted. Then the two sikis take off their regalia and sit down in their original places. X's father announces what his son's mask and name shall be, the former depending on his story but differing from the father's even though the story of parent and child be identical. ~~THE~~ If X has not seen the sacred objects illegally earlier on, as soon as he has been cured by the sikis one of the stalt m asks whether he understands the kusiut business. He replies, "No, I am afraid", whereupon the contents of the box is shown to him. After the novice's name has been announced the nusi m make a song for him, supposedly impromptu, in reality prepared long in advance. They sing it first, then the audience takes it up. Afterwards presents are made, care being taken to repay any kusiut debts. The next day masks are made, with no effort at secrecy, and made by anyone. X keeps one of the masks, the others he gives away.

303 In one of the a lk dances the performer pretends to defecate and throw the excrement among the audience. The substance thrown is really obtained from a small bladder hidden below the rectum.

303 At an a hotl dance a visitor from an alien tribe is a guest of honour and sits beside the novice, by whom he is bitten as a mark of honour. Later on the guest receives presents which he is not expected to return.

303 For the kusiut dance belonging to Whodj n the carpenters make a figure of an otter, which is so built that when tied in the water with a long rope it appears to dive. On the day arranged an alk goes around the village about noon saying, "Come and see the daughter of the stalt m get her siut in the water." All go down to the beach. Whodj n wearing spuk , dives into the water where she is secretly guided by two or more kusiuts who enable her to catch the otter. Another helper cuts the rope and she bears her booty back to the village. All accompany her to her house where they beat four times on the floor to make the otter return to siut. The dummy is then laid away inX the back of the house for safe keeping in case it is desired to use it on another occasion. Then all sing songs belonging to different kusiuts present, and the affair concludes with a feast.

When a kusiut first obtains his or her name presents are given, but when the dance is given on later occasions, which may be as often as the incumbent chooses, only food is provided. Usually the father supplies the larger share of this, the husband may help if he wishes but this is not obligatory.

There is no connection between this dance and the obtaining of success in hunting otters, this question was regarded as a huge joke, it took its origin in an early ancestor who became an a kw l through witnessing the downfall of the roof over this world, the actual crash being Whodj n . Later on he apparently pursued and caught an otter.

304 The village of Snut was farthest inland, and hence was considered to be nearest the sun. On this account its inhabitants were held to know more concerning the sun than any other people.

307 A few years ago Bobby Reuben married a Carrier girl who was an orphan. Bobby and his two sisters were kusiuts, and they desired to make the Carrier woman the same. They asked permission from the nonodjonost m to al nus m KXX her, that is to show her where to get

one of Bobby's ancestral kusiut names. The intending donor of a kusiut dance must always ask authorization from the nonodjonost m, but this is never refused. All names are localized and the intending recipient must go to the place before he can acquire the name. The last word in every kusiut song is the name of the locality where thaxexxxixux name to which the song pertains belongs. The first people put names in certain places, probably where they had peculiar experiences. Thus if one of the first people shot at a two year old mountain goat which, instead of falling victim to his arrow, jumped into the air and vanished, the hunter used to proceed to the same spot, jump into the air and vanish into the mountain, where he would sometimes remain for years. One man penetrated a mountain up the valley where he found animals in the shape of men which taught him. On other occasions a man vanished into the underworld through his canoe sinking down. In all cases the name was applied to this locality. In the instance under consideration Mrs. Bobby Reuben was first taken to the dance hall where the people were summoned, and then taken by several kusiuts to the seat of her name where they spent the night dancing and singing. The next morning all were recalled to the dance-hall, from where they set out on lashed canoes, a sa wana , to meet Mrs. Reuben and her companions who were returning along the bank. They were taken on board and all returned to the dance-hall, still dancing and singing. That night the woman was made a kusiut through the use of crystals by the sikis.

306 The only occasions on which canoes are lashed together are for three kusiut dances. Planks are laid on transversely and lashed, and on these are laid other planks KKK suitable for dancing. A raft is , lashed canoes, , and a single canoe is a as. The coastal Indians used lashed canoes more frequently than the Bella Coolas. Often the canoes are lashed at varying distances apart, and more than two may be used.

306 If a tribe giving a kusiut dance shoula have a disaster, such as the breaking of the platform of lashed canoes with consequent loss of life by drowning, it was the duty of the first alien tribe to hear of the evnt, such as the Bella Bellas, to inform a third tribe, whichever they wish, and the latter must send a war expedition to punish the Bella Coolas. Another cause for punishment would be the breaking of a side-walk during a kusiut dance

entailing loss of life. This is a strong law all up and down the coast, it being thought that the disaster is due to some mistake in ritual. The passing on the information must verify the facts before doing so, but when this has ~~a~~ been done the tribe called upon cannot refuse. Similarly if a disaster took place in one of the Bella Coola towns it is the duty of another town to punish the offenders, and all the inhabitants of the avenging town would be called upon to take part.

(1) (2) 309 When Joshua performed his kusiut dance he obtained, probably by palming, a hummingbird, a small piecec of wood which was made to buzz. Hummingbirds, snakes, otters and the reast are used in kusiut dances but there is no question of obtaining power over the animals.~~ixxquaxkix~~ Such an object is known as a skusiut.

311 The first inhabitants of the earth were all a kw l , that is they all had siut power. Their dances went ~~onx~~ all year and their power was so great that many people were killed from the mere use thereof in dances. If an uninitiated lad walked past the dance-hall his h xmanoas would be attracted by the power within, would leave its owner, and would fly away to one of the dancers. The latter felt its presence and would ask who would pay for sending it back. If no one stepped forward to do so the ~~kx~~ h xmanoas was thrown into the fire and ~~hxxxxxforth~~ with the lad died. So the first people decided to confine their dances to the winter months, and to carry them on with mere imitation of what they had been wont to do before, without the presence of the strong siut. This has since been done, but for years after the change was made people feared to pass the door of a house where a dance was taking place.

313 In Nusmata there live a number of siut, s siut or xnuthmlaix or anusaiqaiutzlaix,

. Of these the first, it is known by the three names given, frequently comes down from above and enters a salmon, sela, or other creature. All can see us, and often come to a sick man, appearing in human form, wearing a doctor's dress. Each has power to cure a disease in some particular part of the body. The appari4i

I give you a long life,
says to the patient, "I am , henceforth you will take my name and cure the disease over which I have power." If the recipient desires to do so he establishes himself as a doctor at once, curing that one specific disease, if not he waits and hopes for more visitations. He will go to the woods, fast, pray, and practise sta in order to increase his chances. If the recipient should tell the name of the siut fromwhich he has obtained power he would not only lose his ability to cure, but would himself fall sick from the disease. Some men have had as many as four of these siut appear to him, and one Bella Bella, the most powerful doctor ever known had had ten of the apparitions. Joshua had one of them appear to him, the one whose name he failed to tell me; he did not get a kwal from the single vision, but half hopes to receive more power in spite of his Christianity. At the time Joshua had been sick for four years, during which time ~~his wife~~ he did not copulate with his wife. She was faithful to him, and in gratitude he claims to do more than his share in supporting the household. Though he did not obtain a kwal from his vision Joshua did obtain a certain amount of healing power. Thus when one of his children has a stomach ache Joshua presses his hands against his own stomach, holds his hands out with palms uppermost and pretends to blow something off them. When this is repeated four times the pain disappears.

314 The Bella Bella doctor who had visions from ten siut was the most powerful ever known. On one occasion he was performing a dance on the beach, when he walked into a small hill. The spectators could hear his song continuing and presently he emerged on the other side, having passed through the hill. The man was convicted of murder by a white judge and sentenced to death; his fellow tribesmen asked him why he did not save himself, to which he replied that he would do so in his own time, and the judge pardoned him, and set him free. The first vision came to this man when in the cemetery at Kwatux, but his most spectacular experience was when a slide descended on him when he was paddling in his canoe on the ocean and immersed him, for one day he remained under the slide----and under the water----then appeared and paddled on his way. Powerful siut was his.

313 A an , the most lofty form of vision, comes direct from Smailot .

315 An a kw l who has obtained his power from a siut when sick puffs spuk up into air before starting on a journey, and, speaking in a quiet voice, asks aid from Smailot . At Kwatna and also at Mesatche Nose one of these a kw l s used to put food on the water and again ask for help in a low voice, accompanied by blowing feathers up into the air.

313 Joshua's father used to scoff at visions, but on one occasion he was near Mesatche Nose when he suddenly saw a light on the mountain on either side of the fiord, a distance of about six miles. The lights grew bigger and bigger, approached each other and receded, until finally they merged, and it became light as day although it was midnight at the time and there was only a new moon. The lights separated after a time and each gradually withdrew to its mountain and disappeared. Such a vision, known as x laix or x naple tzlaix is due to siut, but which siut is unknown.

329 In the case of a disater taking place at either a kusiut or s sack dance the first to hear of it are the members of a neighbouring tribe. They do not want to punish their neighbours and friends so inform a third tribe whose duty it is to undertake the unpleasant task. It is well understood that a mistake or disaster will bring a wina from a neighbouring tribe, because the ritual has been thrown open to the eyes of the uninitiated but ther is no question of it being and offence against S nhalot . This law prevails all over the coast but was not made by ~~XX~~ any general meeting of the tribes, it simply exists.

329 S sack dance dignitaries are known as mitla.

329 On only one occasion did a wina actually try to penetrate the Bella Coola valley, this was from Fort Rupert. Several of the attackers were entangled by their hair in the thorn bushes growing at the edge of the tide flats and were easily slain. Two of the attackers climbed a big spruce where they concelaed themselves for almost three months, they were eventually made slaves. If the news reached the villages up the valley in time for them to help they would have done so. This help is ~~WXXX~~ win xta.

333 Every man and animal has a h xmanoas which is present in a new born baby, and remains for life. It is centred in the head but its activities spread through the body. At death it goes to Nusmata. At the death of an animal its h xmanoas goes to the animal's future world.

333 A new born baby, before it has had experience, is a o di k sqst. Then as he grows he becomes four, one part urging to good and three to evil. These four are----

dtidt adti s lk t, which is centred in the head and goes to Nusmata at death.

dt sqdti " " " " " " body and passes into the owl at death.

sk ltodji " " " " " " leg " " " " " wolf " "

saqa$z xan x x " " " " " " feet " remains with the corpse at death.

It is not known whence these four come, they merely grew, nor is it known whether animals have them.

343 Sometimes olachens have red in their eyes. This is caused by the menstrual blood of some woman who has disobeyed the law by bathing in the river when in her menses. This blinds the fish and prevents them from seeing their route to the river.

363 At the time of marriage the bridegroom's family, usually his father, makes presents to the family of the bride. The relatives of the bride likewise contribute wealth to her, and the two sums are pooled for a general distribution of wealth to the inhabitants of all the Bella Coola villages with the exception of the relatives of the bridegroom.

363 If either husband or wife wishes to dissolve the marriage he or she does so by simply leaving the partner. Sometimes a wife who plans to do so will first give a m to obtain a good status for her children. The small children of a separated couple usually remain with the mother, older children choosex whether they wish to live with father or mother as do children who stayed with their mother when they were small. A child remaining with the mother has anEg equal chance of inheriting names from the father as a child who lives with the father. Joshua knows of no case of a woman bearing a child after her husband has long been absent, where faithlessness would be certain, but he states that in

such a case the husband would undoubtedly accept the child as if it were his ~~x~~ own. The lending of wives was not customary among the Bella Coolas.

383 Sometimes a man and a woman lived together without the exchange of presents. In such a case their children were looked down upon. Were the husband a stalt m the children lost their stalt a ranking. Sometimes a woman lived with a slave whom she loved, but the children were never in good standing, any slave blood in the ancestry was a blot on a man's pedigree, no matter how far back it occurred. Husband and wife went to live in village of his ir her parents whichever they thought fit, and sometimes a new house was built for them at the marriage. In the old days a man could have as many wives as he could afford but usually this was possible to none but stalt a s, though sometimes a commoner was able to afford two wives. All a man's wives would live in a single house. Joshua knew of one case in which a poor woman had two poor husbands. They were considered to be not quite normal in their minds. They all slept together with the woman as the boss. My informant refused to say more about this as he considered it was disgusting.

385 Joshua knew of no case in which a man married a woman and her daughter, but he had heard of cases of illegal intercourse with mother and daughter.

377 The four airts----

The east is the top.

The South is the sun at its highest place.

The West is the bottom.

The North is nothing, as opposite to the south.

383 Joshua's father's first ancestors brought down the mountain-goat, his mother's first ancestors the beaver.

385 In Bella Coola there was no ownership of crab-ap le trees.

385 Each family has its own hunting-ground, chosen originally by the first people. Land was never sold. Those with whom relationship could be traced in the father's line had the right to hunt on a family estate. No case is known of a whole family dying out, but if this ever should happen the last survivor wouldwill his rights to someone else, but this would have to be done before witnesses.

A daughter's husband might be given the right to hunt on his wife's father's land, but this would be unusual.

Either stalt m s or cos oners could hold land. Tres sing often led to fights.

A man intending to give a m used his ancestral land for hunting, and the right passed to another if the owner did not propose to m.

392 A war party was once ap roaching one of the vil ges at Kwatna. One of the women inhabitants refused either to help or to go away though they kicked her. Finally her anus spoke, "You will be exterminated to-morrow." They were much surprised at t is, having never before received advice f om an anus, so abandoned the village, and henceforth had a deep respect for the woman's anus.

401 A man wishing to obtain power in the old days was accustomed to eat small portions of the tails of snakes and the heads of toads.

401 It brings good luck to give at least small portions of food to whiever is present when a meal is being eaten.

401 In the old days copper was obtaine in the mountains, brought to the village, melted in the fire and beaten out. V. 10 15

403 When the first menstrual discharge takes place a girl lies down for four days, and thenceforth is confined to her house for one year, unless she is married in the meanwhile. If she should go outside she would have a short life.

403 The kusiut ceremonial is connected with siut.

403 A person committing suicide is buried in the usual manner.

403 A corpse is placed in the grave facing towards the east whence the sun cometh.

404 In Bella Coola the a hot s do not help one another, nor do people change their names during the winetr. Joseua new of the Fort Ruperts using both practises and considered that it was folly.

405 There was formerly a medicine to ensure pregnancy but it is not known now.

406 At Talbio a pipe with three stems was formerly used in sualut ceremonial.

407 When the raven was being made in preparation to be sent down to earth, S nhalot told Mat to make him the prettiest of all the birds. When finished he was adorned with many colours and was beautiful to beheld. But the vain Raven looked at himself, and was not satisfied; first he asked that one arm might be changed, and when this was done in accordance with his desire he asked for a change in one of his legs and so for nearly all parts of his body. S nhalot became angry, and told some of his assistants to throw ashes all over him. When this was done he became a uniform black, and in this guise S nhalot sent him down tox earth.

408 There is no special profession odf canoe makers, anyone who has skill in carpentry can make one. All the neighbours help to haul it to the river and launch the craft, for which they are rewarded with a feast.

409 Long ago Mt. Sla l kwa was a stalt m and invited all the animals to a feast an a dance. When they had assembled he bade them close every opening through which they had enterd because he intended to make ha x ske, food resembling foam prepared ffom the berries of hax tuxt sk l, the secret of making which he did not wish to become generally known. Raven wanted to make trouble so willed that one of the guests would have to leave the mountain hall to micturate. When one of the doors was opened for him, Raven threw up into the air some of the . It went all over the world, and has since been a staple food. Mt. Sla l kwa was very angry but could do nothing.

410 Owing to its exposed position Tallio was often subject to raids. At lenghth the inhabitants decided to defend themselves by building a stockade. It was constructed of logs set vertically surrounding five or six houses, with a platform running around the top near on the inner side, and a water gate through which canoes could enter at high tide. One log used in the stockade was hollow, and at the time of its insertion there was a good deal of discussion about the practicability of using it, however it was used. A Fort Rupert man was visiting in Tallio at the time, and without appearing to do so had taken note of the weak spot in the defence. He said nothing and later returned home.

On the following summer the Fort Ruperts discussed sending a war party aginst Tallio, their principal chief was unwilling owing to the reputed strength of the stockade, but he was overruled by the popular wish and the expedition set out. When they reached Tallio there were only three men in the village, but they conducted a gallant defence. The attackers felled a large tree with which they unsuccessfully attempted to batter down the gate, at the same time presenting a good target to the defenders, especially to one, s by name, who was an expert shot, never failing to kill two or three whenever he fired. After the unsuccessful attack on the gate they attempted to shatter the hollow log, but again failed, and meanwhile continued to suffer casualties. Nor did the defenders escape scatheless. One was shot by the attackers, another fell off the fighting-platform and in falling shot himself, while Sa 's powder began to fail. He bade a yout who was also in the fort to op a rear ce ace and flee to the woods with two small children. The three made good their escape by hiding under leaves. Sa rushed from point to point on the platform firing from different stations, and calling in various tones as if a number of people were speaking. At lenghth the attackers withdrew bearing with them their dead. Two of them wandered to the forest and were later found dead by the Tallios.

When the unsuccessful wins reached Fort Rupert a large number of people were playing outside the stalt m 's houses when they heard the warriors returning singing a mournful cry-sing. The stalt m called for silence, and began to ask by name for different members of the expedition, in many cases receiving the doleful answer, "He can crack no more whales' nests." The gallant m followed the course of the defeated expedition until he saw a number of crows which he rightly judged indicted the spot where the corpses had been buried.

His children had been slain in a previous raid by the Fort Ruperts, against whom he was so embittered that he regretted the escape of a single one of the raiders, in his anger he exhumed one of the corpses and impaled it on a post through the rectum in a crouching position. This was the last occasion that the Fort Ruperts raided Tallio.

414 Once a an entered a village where in the course of a fight with the inhabitants it lost its basket. The villagers placed this at the top of a lofty tree and smoothed off the bark so that the animal was unable to climb the tree to recover it. It tried repeatedly amid the ridicule and scorn of the population, until finally it succeeded and went off happy.

416 Once a girl, ? a Carrier Indian, was walking along a path at the x back of the village when she saw some black bear's dung. She kicked it to one side saying, "Who is dirty enough to defecate here", wiped her foot on the grass and went on. Presently she saw a handsome and well-dressed man, a stranger, who asked her whether she had recently met anyone. "No", she replied. Then he asked her to come and visit him in his house to which she said "Yes". He led her a long trail but to her it seemed short owing to his power. Arrived at his house he asked her to marry him and she agreed. They prepared for sleep, and she collected some soft.hemlock boughs for their bed. The man was annoyed and said, I "I never use such stuff." She went out agian and brought back devils' club, nettles and gooseberries, but said, "I can't lie on those." He said, "I always lie on them." Next he bade her collect firewood and she brought dry winfalls from a slide, but he said,"That does not keep the heat"and sent her out again. This time she collected some stones and he said, "That is good, I always use them." Next he said, "We shall have a meal", and she replied, "I don't see anything to eat". Her husband pulled some skunk cabbage which he warmed at a fire and ate, it was salmon to him because he was a bear. Then they lay down to sleep.

In midwineter they turned over, and the woman said, "I should like my eldest brother to see where I am." Her bear husband said, "He is no good, he has the characteristics of a woman in the skin of a man." Then she suggested that she would like to see her second

eldest brother, but to him also her husband objected, and showered filthy epithets on him. The same followed her suggesting her third brother, but to the fourth, and youngest, he agreed. So she willed that this last should come to where she lay. He came ans saw his sister lying beside the bera which he killed. All the villagers were summoned and they cut up the meat. The woman said, "You go ahead with the meat, I will follow with the skin." This she draped over herself and began to imitate a be r so successfully that the dogs barked at her, startling those who had gone ahead. At the village she told them to dry and stretch the skin carefully, and they carried out her instructions. She obtained for herself the teeth and leg-bones, then clothed herself in the skin, and forthwith became a bear. In this shape she slew all the villagers except a younger sister and the youngest of her brothers who was out hunting at the time. To her sister's amazement she rubbed her head with her own menstrual blood.

When the Brother came back she was in human form, but quickly assumed her bear nature, and asked how he had obtained the grouse which he was carrying. He said, "I shot them with my arrows." She said, "I don't believe you, hit that knothole with an arrow or you are a liar and I will kill you." The boy's arrow pirced the knothole. The boy asked his younger sister to ascertain where her elder sister's power was located, and the elder, at the younger's request, marked the place on her palms so that the latter could safe in this way he learnt that it was in the palm of her hand. He went outside. The younger guard i . sister persuaded the elder to hold her palms to the fire to warm them, giving the brother an opportunity to fire at th m through an knothole in the walll of the house. His arrow transfixed his sister's hand and she fell. He entered and slew her. Then the surviving brother and sister abandoned their house, and travelled for a very long time without seeing anyone. Finally they decided to sojourn on a mountain top and get married. Since that time Carriers have married their sisters.

422 Within my informant's lifetime a party was encamped on King Island, at Skwaonotz Bay, which opens from Labouchere Chamnel. As they were lying dozing by the fire they became aware that a woman dressed in black was sitting by the fire, but closer to it than any mortal could bear. She explained that she had been gathering mussels and was warming herself.Then she walked into the sea and disappeared, She was one of the people

who live beneath the ocean. On another occasion one of these people was plainly seen sitting on a rock, but as her observers blinked their eyes she vanished. Formerly these people were more ofetn visible.

422 Bull-roarers, lta, are used in certain s sack dances, and probably in some kusiut as well theigh my informant had never seen one used in the latter. Their use is limited to certain dance where they appear in the story dramatized by the dance.

424 At Bella Bella small houses are erected over nearly all the graves, here only done if the deceased had so directed, but such a request was quite common. Some of the property of the deceased was burnt and others was put in the house. The ashes from a fire in which the goods of a dead person have been burnt are never disturbed; they are bad. The family of the deceased brings his property to the cemetery and burns ir near the grave.

426 A game, sleli. The competitors stand in two groups, one on either side of a body of stagnant, or slow-flowing, water. A ring made of branches is thrown into the water and all throw together their spears. Each spear has a projecting wooden barb tied to it, and to each spear is fastened a long rope. The object of the throwers is to cast their spear inside the ring, so that the barbs catch on it. The competitors retain the ropes, and a tug-of-war follows, each party endeavouring to drag the ring to its bank. If a boy has a good spear he tries to retain this at all costs, and sometimes is dragged through the water to the opposite bank.

426 The game playe with smoothed crab-apple sticks is called xwoisa wxesan. Fifty-four sticks are used, each painted so that it can be distinguished from the rest, and each having its own name. The Carrier Indians use beaver teeth instead of sticks.

426 A man frequently prepares his coffin before death.

425 A game,KYKIKMK KI a'KIK a klalam, is played with miniature spears. The first player throws his so that it stands in the ground, and each competitor endeavours to get as close to it as possible. Whoever gets closest to the mark takes all the spears.

426 A Bella Bella man had lost two sons and was endeavouring to get enough money to erect a stone for them. With this aim he observed a ta for almost a year. On one occasion he was seal hunting, had captured a large umber, when the seal flew against him and he was thrown into the water. Owing to the power engendered by his a sta he was enabled to walk on the surface of the water, and re-entered his boat. There were many witnesses of this occurrence.

427 Kaiaklis was camped with his wife and child in the bay of the Two Islands, one of the places where bu are found. He heard a number of the animals in the woods behind him, seized his gun, and cried out to the animals, telling them to go away. Instead he heard them advancing towards him. Again he told them to withdraw, or "You will see my power." Still they approached, and he fired. The answer was a wild commotion in the forest, roars, grunts, and the breaking of branches. Kaiaklis was so alarmed that he told his wife and child to embark in the canoe while he covered their retreat with his gun. He followed them without molestation, and the three anchored their canoe. The could be heard as they rushed to and fro on the shore, but only the vague outlines of their forms were visible in the darkness. Presently the canoe began to roll as if in a heavy sea, though there was no wind. Kaiaklis decided to paddle away to Restoration Bay, but before he had gone far his paddle struck the bottom, notwithstanding that he was in mid-channel. Then he saw that the mountains were far higher than normal; the power of the b had raised the whole area, and consequently the water had drained. Kaiaklis jumped overboard into the water, it reached his knees, and towed the canoe to Restoration Bay, the b following him along the shore. It was considered surprising that he felt no fish, which must have been driven into the shallows where he trod.

430 Long ago the A akwiz lived near Port John on Evans Arm, King Island. They were a

strange people with rites which differed from those of the Bella Bellas who united to destroy them. A massacre took place and only a few survivors escaped to an island in one of the lakes on King Island. In the course of time they grew hairy and changed to bu . It is said that a few paintings made by these people survive. The Bella Coolas once saw two hairy men fishing with a skin boat on Burke Channel. When they saw that they were observed they dashed ashore, broke up the framework of their canoe, and plunged into the forest, bearing with them the skin covering. These two were not .

429 Ask ml k's father was one of a party paddling to Kwatna one night. They heard a roaring noise and saw a fish-dam, similar to those used by the Bella Coola, stretching across Burke Channel, which is about one mile and a half wide at that point. They went close to the beach and a brave man cut a passage through the dam. A similar trap was once seen stretching across South Bentinck Arm from Tallio Point. These were made by the people living beneath the ocean who resemble ourselves.

432 The small creek Sunga ax flows into the Bella Coola opposite D. Clayton's farm. Up the valley there is a small lake. On one occasion a party was carrying down to the valley a supply of mountain goat meat, when they stopped to rest at a point opposite the centre of the lake. One man said to one of his companions, "I wonder what lives in that lake." The other replied, "Nothing." The first said, "you are wrong, something evil lives there." No sooner had he finished speaking than there rose from the lake a man with long hair. The lake man of the lake stood with the water around his thighs, swaying back and forth, and the first speaker said to his doubting comrade, 'There you are, I knew something lived yonder." After a few minutes the man sank back under the waters. Forthwith a strong wind began to blow, and snow not only fell from heaven but rose from the lake. The people were not clothed for wintry weather and had difficulty in getting back to the valley. This man belonged to the same people that live under the ocean, they are snu c .

434 A certain Sanux h ma xotz, a relative of Joshua's through his mother, was preparing to give a m one September so went up the va ley of the Sa i notz, which enetrs the Bella Coola from the north at a point opposite N sk l . He took with him about twenty young me as packers. When hunting with his son one day Sanux h ma xotz saw a number of [illegible] female goats on a narrow point falling precipitously to loose and jagged boulders lying below. He realised that there was only one approach to the point, so he left his son below, and stalked the goats, until he got between them and their retreat from the point. He shot a few, but the majority he frightened over, where they were slain on the looses rocks. With the help of his sone Sanux h ma xotz packed one goat out to the trail, and cooked it for the twenty. They asked if he had had any success, and he answered that the boy had got one; then when they were somewhat grieved at this lack of good fortune he pointed to the pile of dead goats in the distance and said, "See what my son killed." They began to pack the goats into a large cave for smoking, but they were so many that winter overtook the party before the meat was ready, and they were snowed into the valley. They lived in comfort in the cave where they had smoked the meat, and the smell of food attracted martens, two of which were so fearless that they were killed with sticks. Then all the hunters set traps, and before long had caught a great many marten, enough for the manufacture of the much-prized blankets.

The wife of one of the beleaguered men had a reputation for faithlessness, and the husband was the butt of his comrades, who told him how when he got home he would find that she had married agian. This so disturbed him that at length he made snoe-shoes for himself and set off, carrying with him enough marten skins for four blankets, packed in a sack made from the stomach of a goat. It was night when he reached his home, and he saw his father throwing a food on the fire, and singeing himself. The long absent one spoke to his father, but the latter had abandoned hope of his son's return, and could not credit the sound of his voice as being real. Great was his joy when ultimately convinced of it. The son asked whom the father was mourning, and the latter said, "Yourself". The father had burnt about half the son's goods, but the young man said, "It does not matter, we all have plenty of meat, grease and skins". When the rest of the party returned, which they did as soon as the weather moderated, each had at least enough m

skins for one blanket, hile many had sufficient for four or more, in addition to the grease and goat meat.

438 The Bella Coolas call those Carriers living nearest to them Tansne.

438 Any mask is l lusta, a s saok mask is s saok o s, and a mask for the a hot is a hotle os.

440 Disposal of the dead in trees seems to have been earlier than interment, the change may have been caused by sn s.

442 The copper which the mother sn carried belonged to her dead child, this she gave to the courageous young man. Henceforth the man was able to gather blueberries at the sn 's house. Before leaving him the mother said that it was going to Naos, which the Bella Coola believed to be the ultimate east. Joe Siwallis's wife, a Bella Bella woman states that a sn has been seen swimming in the unexplored tract of country between Suw lk and China Hat. Some people now believe that this territory is Naos, where the animals have sought refuge from the rifle of the white men.

442 The game played with throwing stones is called sqtsa,

442 A hammer is s tiama.

442 Women used to go to ols houses for delivery. The afterbirth was thrown away in the forest, but the mother kept the umbilical cord in her box with other goods.

442 In spring the trees and plants are born, and in ~~XXXXXX~~ the autumn there comes a (?) moss, which is the afterbirth.

446 Anyone seeing or hearing siut should say nothing of his experience, otherwise he loses the powerx offered to him. He should remain on the place where the vision came to

him for four days, without eating, and without clothing of any kind. If this is done he will have success in all his ventures. If any object is given to the man he should wrap it in his used clothing.

446 When a stalt m dies a siut come s to wail, borrowing its voice from some woman who will soon die. Sometimes the siut can be seen in the woods nera the village, it is in the form of a weeping woman. As she weeps she ejects mucus from her nose, which solidifies into a glass-like substance about a foot in length. Anyone who sees her should seize the transformed mucus, and wrap it in some article of his own clothing; it will bring him good fortune. About midninght of June 21-22 1922 the infant daughter of Dan Nelson died, and about 7.00 A.M. on the following morning the wailing was heard in the woods behind the missionarary's house. George Nelson, brother of the dead child's father, rushed off to try to find the waling one. Luckily he did not succeed because he did not know about collecting the mucus, and would have been the victim of trouble if he had seen siut without knowing how to deal with it.

George is not likely to have a long life because he frequently has supernatural visions. Once he saw a headless man on the road between the old and the new villages. It was night at the time and he endeavoured to strike matches to ~~M~~ investigate the apparition more closely, but the matches would not strike.

448 Sometimes a person will hear a tree fall at a time when there is no wind or other cause, but the sound will be inaudible to anyone ~~X~~ with the hearer. This is a x ndjut, an omen of death to the hearer or to one of his family. ~~X~~ If the hearer quickly calls out the name of someone hostile to himself, who may have been plotting death against himself, he will avoid his doom, and it will react against the person whose name he has caused. In the winetr of 1921-22 a tree fell and nearly crushed Albert King and the two Nelsons, an unusual case of the omen being very plain. Since that time there have been deaths in both the King family and the Nelson family.

450 When a young person dies without apparent reason iqw and moq are put in his mouth. Four days later an a l kw l asks at the grave the cause of death and the dead will be able to answer and give the information.

430 Bobby Moody once saw a gasoline launch in North Bentinck Arm with a half-engl[illegible], halfman seated in the stern. He ran his own boat towards it without taking his eyes from the apparition but when he got near the other craft sank without leaving a ripple. Bobby told his father of it, and the latter recognised that it was an omen of death. Not long after his daughter, Bobby's sister, died.

431 Hu ek kustas used to obtain for himself illegally names which were not in use. Thus if a man failed to give a [illegible] Hu ek kustas would himself give one, and take the name without having a right to it. This would never have been allowed long ago.

432 If anyone shakes the left hand of a baby when it is lying down the child will be left-handed through life.

433 Two cases are known of a baby born a male, becoming a female when washed. One of the women is still alive but I was unable to xxxxhxxx learn her name. Formerly hermaphrodites were fairly common.

434 Nets, alte x, for dlachens, spu t , were made of five ply nettle fibre rolled on the leg. Nettles were gathered by both sexes, the women made the twine, while the men made the nets. A net was darkened by being immersed in a mixture of boiled hemlock bark. After using a net was boiled with willow bark, to prevent the knots slipping, and when dry was put in water. The dlachens arrive about the end of April, and run for about ten days. The nets as now used, which are I believe of the same shape as those formerly employed, are about 36 feet in length, and roughly conical in shape; the widest part, at the end which is open, being abot 8 feet in diameter. From this end the net tapers down to a diameter of about 3 feet at the closed end. The nets are driven fastened to posts which are driven into the bed of the river, the point selected being where the water is about 3 feet deep, and where there is a swift current. Such a place is known as sqklax. The bed of the river consists of water-worn pebbles, in which it is very difficult to drive the stakes to the distance necessary to withstand the force which they are required to

withstand; they are driven to a depth of about 6 feet below the river-bed. A canoe with at least two men in it is required to fix the posts, and three is the usual number, one man to drive, and the other, or others, to keep the canoe in position. Stone pounding hammers are used, without hafting. Each net is fastened to four of the posts, so that its mouth, which is open upstream, is in the form of a rough oval, about 12 feet across, with its lower edge resting on the bottom, and its upper near the surface. The olachen is not a strong swimming fish, and usually passes upstrem with the in-coming tide, and drifts back when the tide goes out. The mouth of the net is tied together during the day to prevent objects from drifting in, but with the turn of the night tide it is opened, and the fish begin to drift back. Once within the net they are unable to make headway and swim upstream clear of the obstruction, istead are forced down until they lodge in the finely woven mesh in the purse-shaped end of the net. A single net will sometimes take several thousand of the fish which are packed in a solid mass at the end, extending the net to its full dimensions, and throwing a severe strain both on the fibre of which it is made, and on the supporting posts.

Early in the morning begins the landing of the fish. The owner of a net, with one or two assistants goes to the bottom of the met, and lifts it into his canoe. When the net is full a man ties a rope around the bellying mass so that a bottom section can be dealt with easily. Then the end of the net is untied and the fish poured out in their hundreds into the canoe. Then another section is delt with and so on until the canoe is covered with fish piled so deeply that no more can be taken in with safety. Sometimes two or three canoe loads are taken from a single net. The canoe is poled to the bank where women and children unload it, carrying the fish, usually in baskets borne on the back and supported by a tump line around the forehead, to the pits which are 10 or 15 feet from the bank. The pits are covered with cedar bougns on which the fish are dumped. Sometimes a pit of the bottoms of 3 or 4 feet in depth is dug, lined with planks, and the top covered with other planks, at other times the fish are laid on the surface of the ground and walls of planks built around them to a similar height. In these the fish are left to tot for 10 days or two weeks.

Some of the fish are fried and eaten fresh, while many are dried for winetr use. Two

The fish are prepared fro drying in one of two ways. ------

A. Cedar sticks, nowadays at any rate split from a block of the main stem of a cedar, about ~~XXXXX~~ 3 feet long are smoothed and rounded to a diameter of abut half an inch~~XX~~. One of these sticks is passed through the mouth and gills of a fish, another afetr another is added, until the stick is filled, a row of pendant olachens hanging down. Dozens of these sticks are hung horizontally over the centre fire in the house, or, in brilliant sunshine hung in the open. Drying goes on whenever a fire is lit for the fishe suspended in the houses, and they keep almost indefinitely.

B. Two strips of narroe flexible cedar bark are used in the second method. Starting at the end of one of the bark strings an olachen is tied around the tail, while the end of the other string is fastened around the head. Another fish is tied parallel to the first at a distance of about 1 inch, and more are added until the two strings are supporting a 30 or 40 plachens, tied at head and tail, and parallelling one another at an interval of an inch. The middle of the string is passed over a horizontal stick above the fire, ot in the open as may be required, and drying goes on. Whenever a big fire is built in the house the drying fish must be taken down .

But the olachens are chiefly valued for their grease, slu q or q na. The Bella Coolas sometimes extract this from the fresh fish, but prefer to wait for 10 days or so until they have begun to putrefy. In the old days they were boiled in boxes with hot stones, but nowadays boxes with metal plates as bottoms are used. The dimensions varied, an average being about 4 feet long, 3 feet wide, and 18 inches deep. Fireplaces varied according to the skill and energy of the refiner, some of the most elaborate being hollowed in the edge of the bank and lined with stones cemented with clay. The kettle-box was placed at ground level on top of the miniature furnace, while an old tin stove pipe inserted at the inner end of the fireplace provided draught. The cook and his assistants poured in water, then added olachens until ~~xxxxxxxxxxxxxxxx~~ of water only a few inches were left. As the fish began to boil the grease rose to the surface, where it is skimmed off with wooden balers. A man stirs the mixture at frequent intervals with a wooden stick about 5 feet long having a slightly flattened blade. As the grease rises to the surface it is skimmed off and placed in receptacles of all kinds. After repeated stirrings and skimmings all that is

left is a mass of putrid meat with no resemblance to the fish from which it came. The Kitlobe Indians pound this into cakes, but the Bella Coolas throw it away. Some of the cooks bail out the dregs by hand, but in most of the box kettles there is a bung-hole at the level of the bottom, which, when opened, allows the half liquid meat to run out into a rough trough which leads to the river. The olachen grease is stored in the houses and keeps for several years. It is frequently traded to the Carrier Indians.

During the olachen run, and especially during the time of refining almost all other activities are suspended and men, women, and children alike share in the work at the river. If putrefaction is too advanced much of the greases is lost, while unless a sufficient time is allowed to elapse before boiling the fish are not soft enough. Warm weather hastens the rotting, and if this combines with a heavy catch of fish everyone is forced to take part in order to complete the refining at the proper time. Men rise at dawn and start the fires on the bank, the women and children follow with food, and for several days the whole village lives, as if on a picnic, on the river bank, amid a smell of rotten fish that pollutes the air for hundreds of yards. Women and children help to lift the fish from the pits to the box-kettles, gather fire-wood, stoke the fires, stir the boiling mass, carry away the filled receptacles, repair the crude furnaces, and so forth: it is a scene of great activity combined with good humour and merriment, because the grease now being made will serve as both food and condiment during the following year.

Formerly certain laws were enforced with regard to the catching of olachens which have now fallen into desuetude. The first fish of the season were taken in mu , a kind of basket trap made of cedar and cedar roots, fastened to the bank. As the fish were caught they were placed in two boxes, one on either side of the door of the principal stalt m 's house. It took several days to fill the two boxes, since only a few of the advance guard of the fish were int he river, and during that time no noise was allowed in the house, any present-giving etc. taking place elsewhere. As the fish were placed in the boxes eagles' feathers, spuk , were blown over them. As soon as the boxes were filled the stalt m invited all the men, including those from adjacent towns, to a feast, and after that the stakes could be driven.

During the actual fishing no woman was allowed to go in a canoe to work at the nets,

this was a very strong law. The alta tusai x m unhesitatingly immersed in the river anyone, no matter what his rank (even Potl s would have been so treated), who made a mistake or had an accident while fishing. In 1922 Lame Charlie left his canoe on the bank, as he thought in safety, but it drifted away, struck an olachen post and upset, for this he would have been immersed in the days of old. The same would have happened to Fritz who stumbled when carrying a can of olachen grease which upset and was lost. Any man who upset in the river was considered never to rise to the surface. The singing of a certain bird, I failed to learn either its native or scientific name signifies that the olachen nets are full to bursting.

433 A woman who menstruates during the wineter must throw on the river four pices of moq and four of iqw when she first goes to the bank when fish are running. She must not cross until after the salmon have run. If the first emission takes place during the summer she must remain inside the house for four days, eating only one scanty meal a day; this is to inure her to hardships, but the Bella Coola have light appetites anyway. For the rest of the summer she must not go near the river, if she did so she would be chased back, but no case x is known of this happening. It is unthinkable.

456 The first herring, k lk l, used to have the small dorsal fin, t n, near the tail as do olachens, trout and salmon at the present time. But at that time the olachen, then known as a qai x, did not have it. K lk l had a large mass of unruly hair on his head which defied his efforts to brush, x so he agreed to trade his fin for some of a qai x's grease. That is why to-day the herring has no fin on its back, as has the olachen, and why the head alone of the former is greasy.

459 Smoke-houses, qatitsta, were formerly used by the Bella Coola for curative purposes. They were made of boughs and cedar mats, built in the woods back from the river. Everyone knew of their use, and patients suffering from many diseases used to endeavout to obtain benefit from them. Hot stones were first thrown in, then water thrown over them causing steam to rise which sweated from the patient water which was supposed to have entered his blood. Formerly many people were blinded by steam entering their eyes, and in recent years

an improvement has been made by leaving a hole in the roof through which the occupant's head projects. My informant's son's life was saved by the use of a smoke-house after the white doctor had given up hope. My informant never heard of smoke-houses ~~xxxx~~ having been used except for curative purposes, or of them ~~xxxx~~ holding more than one man.

439 Cutting as a cure was practised for almost all pains. There were no professional operators, anyone with the necessary nerve could do it, whether man or woman. My informant had cut himself. He once had a painful boil on his rectum, and arranged a knife with the blade up; a friend told him when he was in the right position, and he then sat down on the blade. Mrs. Klaix was operated on for stomach trouble, ? an abscess. The operator measured off on a knife the distance which he wished to penetrate, showed this to the patient, who agreed to the depth, and the knife was stuck in that distance, twisted around and pulled out. Pus flowed out and the wound was drained by the insertion of an eagle quill. Cases have been known in which cuts have been made too deep, penetrating the stomach itself, with consequent death to the patient. At the present time cutting is commonly employed for boils. It is not unusual to see a man who has recently been cut, sometimes by himself, sitting with blood rolling down his leg into a receptacle filled with water.

Trepanning was unknown.

Suction with a horn was unknown.

460 In some of his travels Raven saw an olachen net being made. He stole the idea and brought it back to Bella Coola.

461 The members of certain families understand certain cures, the knowledge of which they transmit from father to son. It becomes known that they have cures for specific diseases and are consulted by patients, who, if cured, pay what they can afford. Such a remedy is hemlock gum mixed with a human bone from that part of the skeleton nearest the pain, and applied to the pain. Some families have one cure, others two or more, others none at all.

The mother of Harry Davis cured Joshua of rheumatism after he had been ill in bed

with it for four years. She had be n confined to her box sleeping place with the same disease for four years when siut came to her. She heard a voice saying, "Get up xkkxmxkx mkl mst ". Invisible siut took her by the hair and led her four times in a circle, when she became well. This gave her a k l . One sne occasion this woman told the people of her village to keep all the children in the houses, because"to-day siut is coming for me." Soon it became dark and there were four pelas of heavy thinder, ont he fourth she fell dead, siut had come for her.

462 A Kimsquit woman, Kusiaot, had sna n power but the Bella Coola doubted it. On one occasion she, and a large number of Kimsquits, cam e to Bella Coola where they were entertained in Potlm s' house, and where all the people from the whole valley came to see her. A doubter asked Kusiaot to show her power, and she agreed. She said, "I want a man with a powerful nu sk lusta",a nd when she had chosen her assistant she said to him, "You will be my medium, the people have asked for an exhibition of my power, and I want you to repeat to the powers above what I tell you." She said something to him which he repeated. Kusiaot laughed, "That is good, they are moving, speak to them again." He repeated her words a second, third and fourth time at her bidding. Then she said to the spectators, "Hide all the small children under the blankets". Some were impressed and did so, but others doubted and refrained. There came a crash and a blinding light, whereupon those who had neglected to cover their children hastily did so. A second, third, and fourth crash succeeded the first till the house boards rattled and shook. Then she asked the doubter, "What manifestation would you like, the powers above are ready." But he answered tersely, "That is enough", and everybody laughed at him. Kusiaot dismissed her mouthpiece and the meeting broke up.

Next winotr the small-pox reached Kimsquit, claiming among its other victims a boy who was nearly loved by his father. The father thought that Kusiaot was responsible for his death and killed her. He himself was killed in revenge. Because of the doubts thrown by the Bella Coola on Kusiaot's power and revelation her fame did not spread widely.

464 When a child is born its parents provide it with clothing and food, and in the same way S nhalotl provides it with a nu sk lusta, also called ask lusam, which is a small portion of his own wash-basin. When this is strong it brings to its fortunate possessor

wealth. One cause of sickness is weakness of a man's nu sk lusta, and doctors are sometimes able to strengthen it. An old man's mxm feebleness is due to his nu sk lusta having become dormant. Like the k mxmcxs it sometimes leaves the body. My informant did not know whether extreme weakness of the nu sk lusta would result in death, and nor does anyone know what happens to it when its possessor dies.

465 The mother of Tallio Hams, a woman living about 50 years ago, received direct communications from S xhalotl . She had the necessary qualifications for a sh n but did not wish to exercise her power. This woman was able to see over the whole earth, and to talk to sun, moon, and stars in a language which the other Bella Coolas did not understand. She built for herself a small house in the woods where she usually slept alone, sometimes her husband spent a night with her, but was terrified by the sight of the gigantic toads and sn n ks which roamed around at her behest.

466 Once long ago at Green Bay a boy walked along a path seeking suitable wood for a bow. He stepped in some black bear dung which he angrily rubbed off on the grass. Soon he met a bear(? in the form of a man at the time) who told the boy that he had done wrong in being angry at the dung, and that he must come to his home in the mountains. The two set off together, thanks to the bear's power (which is shared by all bears) passing through mountains and rocks without effort. Finally they arrived at a house inside a mountain where the bears had assembled for a m, it was mid-winter at the time. Bears practice the kusiut as do humans but they lack the power of acquiring a kw l . The lad told his guide and dance throughout the winetr that he was hungry whereupon the latter (apparently in human form at the time) reached down and took off the small dimple from one side of his own buttocks, put in a minute helping of salmon roe, and gave to the boy. The boy was angry at the meagreness of his portion but his host told him to eat as much as he could that the supply was inexhaustible. The youth ate and ate, until he became fat but he could not reduce the number of eggs.

After a time the lad returned home to Green Bay. Search-parties had scoured the woods searching for him without success, and his mother was weeping for him as dead. The lad remained outside, calling her name. A younger brother heard him and told his mother that his brother was calling her from without, but she did not believe him, however he reaffirmed

his statement and she finally went outside where she saw her long-lost son. He told her to spread fresh sand on the floor and that he would enetr presently. When this was done he did so.

As a result of his visit to the bear ceremonial the youth obtained a small, but remarkable, canoe, with a wonderful paddle. In this he and his partner used to travel; one end of the paddle held aloft kept at a distance the strongest wind, and smoothed a patch of water before the canoe, so that the one man paddling was able to make phenominal headway. The two used to visit villages within a convenient radius so that the bear-boy could gratify his passion for sexual intercourse. The partner would remain in the village to allay suspicion while the bear-boy would go to the woods back of the village and will, by his supernatural power that women should come to him. He repeated this practice so often that the inhabitants of Q tz decided to kill him and his whole family. They took advantage of a time when he was at Qom otz for his nefarious schemes. His canoe was on the beach and to prevent his return to Green Bay they destroyed not only his canoe, but all of their own that were on the beach. The partner saw this and transmitted the news through the air to his brother who rejoined him. One canoe was not entirely destroyed, they took a small piece of the side which was left and on it paddled to the site of Tallio Cannery. Here the bear-boy transformed himself to a bear and in this guise was ablt to travel rapidly overland to Green Bay, retransforming himself at his destination to a man. His partner meanwhile continued to paddle along the shore from the point where his brother had left him.

The bear-boy said to his father, "A war party is coming against us, but entirely on my account." The father said, "I know nothing about it." The son said, "You stay inside, I will deal with them." He made a platform on the roof from which he watched. Soon with his marvellous vision he was able to descry the fleet leaving Qom tz, as he had willed it, canoes lashed together and furnished with platforms from which stones could be thrown. When they reached Green Bay he projected his bear power at them and they fell dead, he allowed them to recover, again they came on, and again he felled them, and so for several times until they were all dead before his house. He came down from his station on the roof and told his father and mother to choose their friends among the dead, "I shall resuscitate

them and throw the others into the xxxxx ocean, as otherwise the stench would be xxxxxxxx oppressive." His parents pointed out to him th ir friends, and he projected his power into them so that they came back to life. Each of those whom he had restored begged him to save some friend, and these asked for others, until he had revivified all. His father, a stalt m , gave a feast, at which amny marriages between the Green Bay and Qom tz people were arranged.

Nebby's kusiut name xxxx qoqc sk m is derived from this event.

476 Several times snuax have been seen to run under the glacial ice xxxxxxxxx on the mountain immediately behind the small (1) mountain at the back of Qom . They are somewhat larger than a large bull, but short-legged, hairless, with skin similar in colour to an Indian's, and large round glass-like eyes. Not many years ago a white man went there with a number of Bella Coolas. They all heard the roarings of the animals, but the white man was unable to do so though they were louder than the whistle of the steamer. On the way back the white man died.

On the Satsq also there is a glacier under which there is said to be xxxxxx some evil thing. Annie Seeley's father guided a white man to the place and he saw through a telescope a huge animal. He passed the telescope to a Kimsquit man who was accompanying the party, he looked, and soon after died. He had been skum.

These snuax are siut.

1128. 478 Sometimes when a man is eating koho salmon or sqwal m a small portion goes up into his headx (? into the passage xxxxxx running from throat (2) to nose) where it becomes alive as a tadpole. A man who has this experience is known as (3) okulq . If the man goes immediately to a doctor the latter is able to extract the (4) tadpole, but if there is delay, legs grow and it becomes a toad. Then the only hope for the okulq is to go to the glacier (5) xh xk m, so named from its ability to move from side to side of the valley, at the junction of the Snutli-Tallio trail. (6) For four days he must lie down just below the ice. If siut helps him a sound like a landslide is heard, though no one can see it. If the patient is frightened and runs away he will surely die, but if he lies still siut causes the toad to